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The PULPIT

A Periodical of Contemporary Preaching

JUNE 1947

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Contributed by Readers of *The* PULPIT

When Grenfell Decided for Christ

Wilfred T. Grenfell learned early in his career that in facing Christ one must make a decision. You have to be either for or against. It was on the occasion of a meeting in which the members of "The Cambridge Seven" were speaking that Grenfell learned this lesson. They were all great athletes, and all of them were bound for the mission field in China. A leading cricketer was speaking on the theme, "Choose Ye This Day Whom Ye Will Serve." His outline was something like this: 1. There must be the will to believe. 2. Experience makes it knowledge. 3. "Follow Me." Grenfell had never dreamed of taking Christ in earnest. But when the speaker urged at the close of his message that all should stand who had reached a decision, one lone sailor lad, out of about a hundred, stood. This so nerved Grenfell, when he saw the courage of the lad, that he stood too. He was always thankful for this experience, because he found from it that it was invaluable to know where one stands. Said Grenfell: "The decision fairly to try out in the laboratory of one's life that faith which has challenged and stirred the ages is, I am convinced, the only way ever to obtain a fixed heart on the matter." Christ means making a decision.—*E. M. Pierce, First Methodist Church, Mount Vernon, N. Y.*

Niemoeller Chooses a Text

In a spring issue of our church paper, the *Telescope-Messenger,* is an account of Pastor Niemoeller's address at Bonebrake Seminary at its winter retreat in February. The following excerpt from the account, written by Edward Auchard, of Woodston, Kan.—evidently a student reporter—expresses the mood of Pastor Niemoeller and no doubt of many Germans. The account follows:

"When Niemoeller was released, after eight years in prison, he attended church as a worshiper rather than as a preacher. During the period immediately after the fall of the nazi regime, the pulpit of the Bavarian church which he attended thundered against the National Socialists, pointing to the justice of God in meting out punishment. Later when the situation began to deteriorate, as people became restive under suffering, preaching was aimed at the comfort of the faithful. Neither emphasis struck Pastor Niemoeller as the word of God for the occasion.

"Eight months after his release from prison, he was announced as speaker at Stuttgart, where German churchmen were meeting with representatives of the World Council of Churches to reaffirm their oneness in Christ. This announcement was made without Niemoeller's knowledge. Not until an hour before the service did he find, with his wife's help, a suitable text. The passage he chose was Jeremiah 14:17-21."

The text chosen by Niemoeller reads: "And thou shalt say this word unto them. Let mine eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous wound. If I go forth into the field, then, behold, the slain with the sword! and if I enter into the city, then, behold, they are sick with famine! for both the prophet and the priest go about in the land and have no knowledge. Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? We looked for peace, but no good came; and for a time of healing, and, behold, dismay! We acknowledge, O Jehovah, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory; remember, break not thy covenant with us."—*Stanley P. Kirn, Salem Evangelical Church, Cass City, Mich.*

Moral Myopia in Boston

The prize for moral myopia in the field of journalism during 1946 rightfully belongs to George Frazier for his write-up of the Harvard-Yale football game in the *Boston Herald,* November 24, 1946. Mr. Frazier was delighted that we are returning to the era of the 1920's, when the hip flask and the coonskin coat were the badges of our indifference. He wrote, in his report of the game:

"The hip flask, the coonskin coat and the great nonsense came back to the Harvard Stadium yesterday. . . . The coonskin coat was the badge of our indifference. It bespoke our boredom with mundane matters. It symbolized the indifference of the twe . . . It may be that the coonskin was a bad thing, but I don't thin I, for one, was glad to see it appe the Stadium yesterday. To m somehow marked a return to malcy. . . . People have been res sible for five years now and it's time they got back to acting like fools they were meant to be."

Like the ancient Israelites yearned for the flesh pots of E Mr. Frazier welcomes the retur the era of Jimmy Walker, the er hip flasks and flappers. When man next to me stabbed a flask a and said, 'Want a shot?' . . . I alized that the era of wonderful sense was merely being reborn *Earl H. Furgeson, Harvard-Epw Methodist Church, Cambridge, M*

'Light of the World'

When Searle Bates, missionar China, came home from that ravaged land just a few months be our own nation entered the wa told this story of a Chinese far The farmer was a Christian, and day as he worked in his fields he held the Japanese army coming. army burned his crops to the gro entered his home and dragged his and daughters out and killed the cold blood. They fired the house in a few minutes it too was gone. fore his eyes, in a sequence that almost too fast to realize, everyt he owned and loved was taken him. When the first shock had pa he went to his missionary pasto ask a loan of $80 to purchase a mule to carry supplies for the Chi army. The loan was granted and week he returned to repay the and to give his tithe. The missio pastor would not receive the dollar tithe until the farmer had d nated how it should be used. Un to decide how it could best be used man went away and after n thought returned with the request the tithe be sent to Shanghai to aid Jews who had fled from Germany who were without food and shelte

This man had lost his earthly sessions, but he had not lost the n purpose God had instilled in his he nor any of the radiance and po God transmits to those who love serve him. Here was a man that t was "the light of the world."—*Ra Henthorne, First Christian Chu Cumberland, Md.*

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The Pulpit

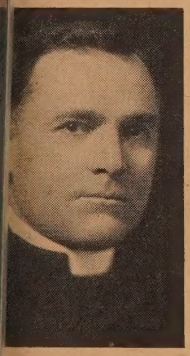
CHARLES CLAYTON MORRISON, *Editor*

ME XVIII CHICAGO, JUNE, 1947 NUMBER 6

What to Do With Life Today

By JOSEPH FORT NEWTON

TEXT tells us what one of the greatest men that ever lived did with his life in the age in he lived—a stormy age, when the Roman em- vas beginning to crumble and to reel to its fall. words of St. Paul: "For me to live is Christ." (Philippians 1:21) In those few words he sums up the secret of his great life, a life so great that it has projected his vision and his personality through two thousand years. A frail little man he was, tormented by some mysterious malady, the nature of which we do not know. But he had an intrepid faith and courage, and in spite of malignant enemies and all sorts of obstacles he patrolled the Roman empire and led little centers of Christian life. He it was who ied the flag of Christian faith from Asia into ope. He did a great labor, having turned over, endered his life to One greater than himself.



What can you do? What are you to do with life y in this stupendous age in which we have the or to live? After all, life is all that we have. If cannot find meaning in its mystery, if we cannot e music of its discords, there is nothing else for us. s soon over, and done, and gone, and we have either d or not lived, or partly lived. There it is, your , in your hands, to be, within limits, what you de-. If dreams were on sale, what would you buy? nat kind of a life do you want to live today? A -centered, self-seeking life, using the world as a d of automat for self-service? Or a self-spending which adds something to the worth and beauty of world in which you live?

A GREAT TIME TO LIVE

In static times, institutions make men, they are struck a common pattern; but in dynamic times, men make, make and remake institutions. And we are living, you will agree, in a dynamic era. Many times the orld has been torn to pieces and put together in a ferent pattern. But never has our humanity suffered disaster on so gigantic a scale involving even the re- otest tribe. In our days, before our eyes, the world has been blown to bits and we are trying to pick up the pieces of civilization built up since the fall of the Roman empire, and put them together in some sort of design.

It is a great time in which to be alive. Lewis Mumford did not greatly exaggerate when he said that a thousand years of history swept between 1930 and 1940. If he had made the dates 1914 and 1946, he would not have exaggerated at all. So amazing, so confounding and baffling, so swift, so utterly radical have been the changes wrought round about us and, more than we realize, within us! What to do with life today? All that an animal needs is something to live on—food, drink and some sort of shelter. Man needs these things too. But he cannot live by bread alone. He cannot live without bread. He cannot build greatness of soul upon hunger, squalor and poverty.

In many parts of the earth, the physical conditions of the spiritual life do not exist. Man must have not only something to live on, he must have something to live for—some ideal, some idea, some purpose. If there is no reason in life, there may be no reason for it. The quest of the ages has been for what human aspiration and divine revelation give us as an interpretation of what life means, and to what high issues it can attain.

WHAT TO DO WITH LIFE

There are really only four things that a man can do with his life. The first is, he can run away from it—or try to, as men have been doing since the days of the prophet Jonah. The story of Jonah is one of the tiny, great books of the Bible. It has two truths: first, the superstition of escape, and second, the pathos of how God looks at a great city. Yes, the superstition of escape! Jonah ran west when he was told to go east, but he was brought back and made to do the thing he was sent to do. Peer Gynt in the Ibsen drama would never face a difficulty. He would always go around it. And always, he ran into more difficulty on the other side, as we always do—inevitably—because a duty dodged, a demand evaded, is like a debt unpaid. We must come back at last and pay it, with the interest compounded by our cowardice. It's futile to try to run away from life, because the world is round, and if you keep going, you come back to where you started.

Or a second way of dealing with life is to run along with it, run with the herd; hunt with the pack; accept the current thought, or stupidity; do a thing because everybody's doing it—which may be exactly the reason why we should not do it, if we have any principle, or any standard, or any stamina. But how many there are who just coast through life, and do not climb; who are drifters and not drivers! They get nowhere, and leave no trace behind them. They are like pieces of dead wood floating downstream. Nobody knows that they have ever lived.

A Baccalaureate sermon preached at the State University of Iowa. The photograph of Dr. Newton is copyrighted by Bachrach.

In a vivid little story, some years ago, called "Angry Dust," one man asked the question, "What is the devil?" and before anybody could reply, he answered his own question. "The devil," he said, "is not a huge monster with horns and a harpoon tail, and a wicked glitter in his eye. No, the devil is just taking the line of least resistance. It is inertia. It is doing nothing." Well, surely, that is a partial description of the spirit of evil. But in our day we have seen the spirit of evil become aggressive, vindictive, malignant, cunning, utterly ruthless and unscrupulous and organized, in an effort to drag the human race down to a subhuman level, in the name of the foulest tyranny that ever tried to crawl across the earth. And yet, in a sense, the man in the story was right. Inertia of the multitudes breaks the heart of every leader of mankind. Yes, you can run along with life.

TAKE HOLD OF LIFE!

Or, there's a third and better way. You can take hold of life firmly, with some plan, with some purpose, some faith and discipline—and run it to good account. In the book of the "Wisdom of Solomon," one of the apocryphal books, we hear these words: "The desire for discipline is the beginning of wisdom." You are here, or have been here, to acquire certain disciplines and techniques in this university; you have won honors because, instead of killing time, you filled it. You used it. You turned time into life, into certain skills, and certain achievements of which you have a right to be proud.

Think of the diligent way in which Lincoln disciplined himself; in the use of words, for example. He was not a born orator, he was a made orator. He studied the meaning, the music, the color, the weight and the worth of words. Through long years he practiced. He amputated adjectives, until at last he spoke with a stripped and clipt simplicity which enabled him to put more flesh on the skeleton of an idea and use fewer words in doing it than any man who has spoken in America. That's discipline. Even chance, Pasteur tells us, prefers a prepared mind. And how much more does truth!

13,000 DAYS TO SPEND

Montague, the English novelist, told one time when he was at Oxford how, with a group of friends, he went to hear Benjamin Jowett preach. They wanted to be able to say that they had heard that famous scholar preach. The service was held in old St. Mary's Church, that exquisite Gothic structure so haunting in its memories and associations. Well, the service moved with a quiet, decorous rhythm. The sermon began, and went along for awhile in the same rhythm. Then suddenly the preacher said: "I have seen it set down in tables that the average length of life of a man of 21 is 36 years. He may hope for a little more, he may fear for a little less, but roughly speaking, it is 36 years—that is 13,000 days." This bit of precision from the pulpit, so utterly unexpected, made those young men sit up, and their minds were open for what followed. And this is what followed: "He is a shabby sort of fellow who wastes any part of those 13,000 days; a gentlem the man who refuses to take out of life more tha puts into it."

When the service ended, those boys went bac their "diggs," as living quarters in Oxford are ca and did some figuring. They estimated that they w spend one-third of those 13,000 days in sleep, and third in making a living—and that left one third, 4 days, in which to make whatever contribution the pected to make to the welfare of mankind. The cided they could not waste any time. They had t every bit of it, and it was not an accident that al every man in that group became distinguished in field or another. This is what I mean by taking of life, and doing something with it.

YOUR LIFE—AND GOD

Or better still, to return to St. Paul, we can put lives into hands of One greater than ourselves an him run it. That's what St. Paul did. Years ago, years that I like to remember, I heard Dwight M use a sentence that influenced hundreds of thousan men and women—it stayed in my mind. I can stil him when he spoke it, with his stocky form, his Prince Albert coat, his beard turning from brow gray, and his beautiful dark eyes—talking like a ness man stating a proposition when he said, "Let have your life; he can do more with it than you It was not a pietistic remark but plain common s And he was an example of it in his own life.

It is the dedicated life, the life that is utterly g away to something greater than itself, asking n ward, that is happy. Now, to do anything with there are four things which I ought and need to n

A FAITH AND A PHILOSOPHY

One is, we must have a faith that is fit to live l faith that satisfies the mind and sanctifies the h That is, a relation in terms of belief and of actio the universe in which we live which makes our intelligible, gives it a calm and purposeful meaning.

In the City Temple at London we had a literar ciety to which we invited famous men and women all over the United Kingdom to lecture. Bernard S came every year, and H. G. Wells, and among ot the late Dr. Osler gave a lecture on Walt Whit one of the most brilliant I have ever heard, or ho hear. He took for his text a saying of Whitman i preface of his first edition of poems in 1855, words: "Faith is the antiseptic of the soul." A d fectant of fear, foreboding, defeat or dismay! It m us victors over life, and not victims of it.

Then we must have a philosophy of life. I do mean a philosophy in a technical sense, as when we s of the philosophy of Plato or Immanuel Kant. I r philosophy in the sense of a life-wisdom. A frien mine in Philadelphia had been having a bad, bad t one blow falling upon him after another, one sha after another. But he has met it with such poise, patience, such dignity. And I asked him: "My fr how do you do it?" He said, "I have a philosoph life that stands me in good stead." Now the w

osophy of life, in a sense of life-wisdom, can be med up in six words. Two of them we owe to ece, two to Rome, two to Judea: "Know thyself. ntrol thyself, Give thyself." Or putting it a different , I like to say that we must give ourselves, we must give others, and we must live with thanksgiving.

A SELF TO LIVE WITH, A WORK TO DO

Also, we must have a self fit to live with, because have to live with ourselves whether we like it or not, l if we cannot live with ourselves with peace, we not live with anybody else without friction. I am confidant, I am sure, of more matrimonial miseries n any man in the United States, and every one of m can be traced to self-centeredness. Either one or h of the parties can't live with themselves, much less th anybody else, and such marriages inevitably go on rocks.

And finally, we must have a work fit to live for. reat causes make great men and women. Had it not en for the slavery issue injected anew into American e, nobody, perhaps, would ever have heard of Lincoln. hat cause, as Edmund Spencer would put it, "drew t the lines of life, from living knowledge hid." The orld is full of great causes and aching needs that cry t for help. We are here to make a living, yes, to pull r weights in the boat. But we are also here to make life, and we can do that only by giving it away. Such the call of our highest devotion. Our country, our me, science and the church—one or more of a thou- nd things, we can dedicate our lives to, and make them emorable.

What to do with life today? Hope much, fear not t all. Do your best, be your best, seek and find the est in others. If you have trouble, bear it. If you meet anger, dare it. If you find happiness, share it. Trust e great God, in whose hands we stand, and may God less us, every one.

NEVER BEFORE has the cause of Christian missions een so justified by the march of events. It is not so ong ago that the Christian who talked of the family of ations, of human brotherhood, of the world commu- nity of interest was considered to be an impractical dreamer. Now we know that such a Christian talked ard common sense. The organization of the United Nations, the proposals for World Government, every eace conference of the leaders of nations, indeed every ewspaper headline prove the essential correctness of the Christian view of the world and human nature. With he advent of modern methods of communication we ave an unprecedented means and opportunity of tell- ng the Good News, not of our Western civilization, ut of the Christ who will draw all men unto him.

HENRY KNOX SHERRILL.

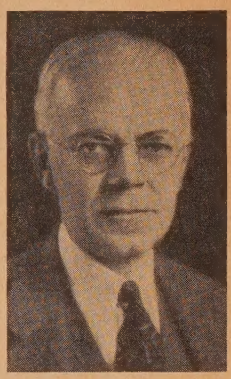
THE LONGER I live, the more obvious it is to me that the most sacred act of man's life is to say and to feel, "I believe such and such to be true." All the greatest rewards and all the heaviest penalties of existence cling about that act. THOMAS H. HUXLEY.

Choose Life

By HALFORD E. LUCCOCK

I have set before thee life and death . . . therefore choose life. Deuteronomy 30:19.

GEORGE BERNARD SHAW has often said that the Bible is more up to date than the morning newspaper. I think that is rather easy to see. For one thing, most of the characters in the Bible are timeless and universal—they are not tied back in Palestine thousands of years ago but walk our streets. Here is the way one poet, Sara Henderson Hay, has pictured some Bible characters in Chicago and New York today:



Stone crumbles, but more staunchly fares
A dust incredibly translated:
Judas still haggles at his wares,
Cain is forever new created.
Delilah, in a Paris frock,
Goes out to tea at five o'clock;
Salome climbs the subway stairs,
Potiphar takes the elevated.

You will meet some of them this week.

The Bible is timely also in that its moral and spiritual interpretations become contemporary in each new generation. The 30th Chapter of Deuteronomy is part of the prophetic interpretation of the Hebrew tradition. The actual date of the writing was perhaps somewhere about 600 B.C. Change the date to 1947 and it fits as close as a glove. God is saying to our world today: "I have set before thee life and death. Therefore choose life." That "terrible choice" is the foreground and background of every day.

I

Looking back on history we can see many places where great choices have come between the things which made for life and the things which made for death. The prophetic school which stemmed out of Amos and Isaiah and Jeremiah worked out an august philosophy of history in the Hebrew nation's experience. They said: This is the meaning of history: it is God confronting man in judgment and mercy and challenging him with a call to which he must respond. We see it in the invasions of Assyria and Babylonia, with Jeremiah saying: "There is a way of compromise and a way of obedience—choose."

Drop to our own time to the end of the First World War. There was a call for a new social mind—law instead of anarchy. That new social mind tried to emerge in the League of Nations. It was the choice of life over death. But the will to make it work was lacking, and death won.

This has come somewhat vividly to my mind in the last words of one of the most distinguished figures of our time, who died last summer, H. G. Wells. On the front page of our newspapers were recorded the

last words that he ever spoke. He said to some of those around the bedside: "Don't bother me, can't you see I am busy dying?" It was the last flicker of humor of a very gallant spirit. Now loose the checkrein on your mind. With the words in mind, "Can't you see I'm busy dying?" ask this question: "What would it mean to be really busy *living*"—living in the large sense of that word that was so much on Jesus' lips, "This do and thou shalt live." "A man's life consisteth not in the abundance of things that he possesses." "This my son was dead and is alive again."

When we begin to think about it we can all say that we are busy dying physically. I realize that is not a very cheerful thought to be throwing into the faces of a congregation, but it is no new thing. And I can cheer you up by telling you, of course, that life is tough and persistent, and dissolution is a long, long process. More than that you have fifteen years more than your grandfather and grandmother had, in your life's expectancy. Nevertheless we're all busy dying. I don't know when it sets in, probably two or three days after birth. Everyone of us carries around, so that the x-ray can reveal it, the record of the fight between life and death that has been going on in our bodies, where life has won. I was greatly cheered one day last summer in reading of a Russian physician who had discovered how to live 150 years. I began to lay my plans accordingly. Then a few weeks later I picked up a paper and read that he had died at the age of 70, so I had to revise my schedule.

II

Now to the question, Are we busy living? Most of you can say: We are busy, period. That is, people will say, "We have to be busy or we will miss the bus." Incidentally, I think the values of catching a bus without knowing where it is going can be easily overrated. I watched a 200-yard dash in New Haven a few weeks ago—a man made a marvelous run for a bus. I wish someone had been timing him, for I am sure he would have broken the world's record. He made one last sprint, landed on the step of the bus and his first words were, "Where *is* this bus going?" There are a great many people who have caught a bus, have achieved an object, without ever asking what the destination was or whether they really wanted to make the trip or not.

We are busy. The other day I saw flung across the page of one of our magazines a big advertisement in large letters, at the top of the page: "You are in a new age of accumulation." The general idea of the advertisement was that *things* are "back." Automobiles are back; radios are back; refrigerators are back; even shirts are finally back. The moral is very clear—hurry, hurry, hurry, to keep up with this busy age of accumulations!

Now it is not easy to choose life, to discern what are the things that make for life in any realm. Very simply I am going to set before you just two scenes from the busiest life that was ever lived, that of Jesus. He had only one year of public ministry to do all his work and yet in that short period so much of his time seemed to be given to what looked like a series of detours and interruptions. There is something baffling about Jesu use of time. An efficiency expert—one of those orga ize-your-life boys that bloom so prolifically and write book every week—would have been appalled at the la of organization in Jesus' life. He must have had h own measurements of the things that were most wor while.

III

The first scene is one repeated many times. It sho one great priority in Jesus' life, his conception of wh it meant to be "busy living"—"He went up into mountain and there prayed." To Jesus the first a greatest need of living was in keeping life open to t spiritual influences that played upon him, open to Go that was the highest point of life. With him it was n time out for prayer but time *into* the spirit for his re reation—for his re-creation. In that he was busy livi in the highest sense. That is life for a flower, for a tre opening to the unseen but real forces of its largest e vironment. It is life for a man. The tree on a qui summer day, when nothing seems to be going on, busy living; it is having commerce with the sky in t form of sunshine and rain. Jesus on a hilltop, mul tudes through the centuries, who are opening th minds to the pull of the eternal, are busy living in t highest sense. The question I would ask myself and y tonight is: "Are we keeping life open to those real a unseen forces that can come into life?"

I got to thinking along this line from a little i cident which happened a few weeks ago. It happen on a train, where I was called a name that I had nev been called before. I've been called most everythi and I'm somewhat used to it. A man has to get so way of going along without getting too much bow down. The man who called me this name was a Pu man porter. There was some discussion over my rese vation with the conductor, and in my hearing he r ferred to me five times as "this space." He said, "Th space got on at Norfolk," "This space is going to Ne York." "This space came in from the other car." A I thought, with a shocked surprise, that that's what am to the Pullman Company—"this space."

And then another question came: "Am I anythi else to God? Am I anything else to people? I sit dow at the table. Is there anything more there than 'th space'?" My wife frequently thinks not. Of cours that's what we are to the physicist; we are spac occupying bodies. Some of us take up more cubic inch than others, but we're space occupiers. And of cour that's what we are eventually, isn't it? "This space six feet long, six feet down! What gives life its mea ing, more than space, is relationship. You take th little radio box on your desk, two feet long, two fe wide, sometimes only one foot long and a foot and half wide, yet its relationship enables it to pick up t Ninth Symphony that is going around the room a becomes a part of you. Relationship to God is t glory of life.

I love a poem of Keats—I can remember only o line, but that is pretty good for me: "I stood a-tipt upon a little hill." It's a beautiful and true descripti

worship. Jesus did it in Palestine—you can do it in Chicago.

IV

The second scene where Jesus was busy living was on a hill—another hill—looking out in grief over usalem, that city that he loved desperately. He l, "If thou hadst known the things that belong to peace!" And in that deep concern for his city, nation and his world, Jesus was busy living. He his life and concern into the life of the world. We l better be terribly busy in that high and broad se. That means that we bring a Christian flavor of nking, a Christian yeast that will leaven the lump our common life together, bring our minds to the vice of the things that make for life and survival, ıen so many of the forces in our world are making death.

I got a picture of that in an advertisement of a book, *ountain Time,* by Bernard DeVoto. "It portrays at segment of the population which sets its watches mountain time," a description of the book says. hat is a phrase worth storing in the memory. Of urse, the meaning is very simple—the time of the ocky mountains, one hour later than central time. ut hold it in your minds with other words, "I will it mine eyes unto the hills." There are people, thank od, who set the watches of their daily living by moun- in time; who live not by the thinking of the street vel but by the eternal hills of God's revelation. Their ıide is not what everyone is saying this season, but hat God has said for all seasons; not what everyone doing this year, but what God has done for all the ears.

Go back to the 18th century, the days of the slave ade. The street-corner, counting-house time said, "There is money in the slave trade"—and there was. But there were people who did not take their cue from he street level; Wilberforce in Great Britain and John Woolman in America, and many others, said, "There s denial of God in the slave trade." They were living y mountain time.

V

The obligation on all of us is to influence as much ublic opinion as we can. We all can influence some. That does not mean that we have a neat little 10-point program on all the issues that are before the world, ut it does mean that we know what Jesus put first in ıis outlook on the world. Here are two things that mattered most to him—one, that a house that is founded on sand cannot stand—and a way of life that is not based on a moral and spiritual foundation is doomed. The other was that people are the most precious things in the world, more important than any thing else. If we take those values we'll begin to find our way around in our world, knowing what really is mountain time in the sense that it is God's will for the world, the things that he cares for most.

I have no hesitation in saying that it will guide us in our thinking about a tariff, that for the welfare of the people of the world it is far more important to keep the bloodstream of world trade circulating than to pile up profits for any special group by high tariffs. It will guide us in our thinking about the labor question. I hear every week two of the most dangerous words in the world, "Crack down." There are a great many people who think this is the opportunity to crack down on something—to crack down on labor, to crack down on the Negro in some places—trying to solve by force issues that can be resolved only by understanding and cooperation. And I think if we have this same guide-post of what counts most in the world, it will guide us on the difficult question that we are all thinking of in America, whether to embark upon a great career of military exploitation all around the world. It's just a question of what is the welfare of people. If it's a matter of feeding people in Greece, in God's name yes. But if it's a matter of millions for military war, that issue must be met not by emotional response or by an orgy of prejudice or by stirring up antagonism, but by clear, hard thinking, to find the ways that lead to the largest human welfare.

Can we not see how we would feel if Russia were putting $125 million dollars into training an army of Mexicans right on our border? However clever the camouflage, a real question is, Shall we by-pass the United Nations, just struggling to be born, and go on our own solitary, dominating way, a way that promises to result in the expenditure of billions of dollars and the possibility of an atomic war? Shall we demonstrate to the nations that our conception of the role of democracy in the world is to shore up decaying dictatorships such as that in Greece? We will thus convince nations that their only choice is between Communism and reaction. If a Pulitzer prize for the funniest joke of 1947 were to be given, it would undoubtedly go to the high government official who used the phrase, "The democratic government of Greece." Bob Hope has had his moments, but he never said anything as funny as that!

VI

After F. Scott Fitzgerald died a few years ago there was found among his papers a list of suggestions for possible future stories. One of them was very striking —"A widely separated family inherits a house in which they have to live together." That might be quite a story. We have all known families which, if they had to live together in one house, would make of it an exquisite torture, a little outpost of hell, and not so far out at that.

That idea is an accurate picture of our world. We *are* "a widely separated family." We are separated from Russia not only by geography but by a wider stretch in ideas, in conception of the state, and of human life. But we have invented a house—our world. It is a badly dilapidated house, but it is the only one we have—and we have to live in it together, or die together. When we give ourselves to the ways that make living together in it possible, we choose life over death.

JESUS is still a mystery to all men except those who have faith in him. ROY L. SMITH.

Why Are We Here?

By THOMAS S. KEPLER

IN THE BOOK entitled *Our Town* is a character called Emily. She had lived at Grovers Corner until her death in her early twenties. During her residence in heaven she was given the privilege to return to Grovers Corner to relive any twenty-four hours she had previously experienced. Her friends in heaven discourage her return, for they know she will be disappointed regarding the way life is spent at Grovers Corner. But Emily returns to live again a previous day of events. She sees people with great experiences to appreciate, interesting things to do, yet lost in the secondary and tertiary events of living. Emily is discouraged to see how people miss the glory of living, and she says to the stage manager: "Do any people realize life—all of it?" To which the stage manager replies: "No. I don't suppose they do, unless some of the saints and poets, perhaps they do."

The problem of realizing life—all of it—is not an easy task. John Tunis' questionnaire to the Harvard class of 1911, sent in 1936, found that one-fourth of the graduates wished they had chosen different professions; one-eighth were wholly or partially dependent upon other people. Another questionnaire, with sixty-five reasons listed as to why people are religious, found that first of all they are religious because religion helps them to find meaning in life. "To realize life" is the most important value in human experience, and many designs have been suggested as to how individuals might find this prime value. Of all designs given, I know of none better than that outlined by Dr. Richard C. Cabot in 1914 in his book, *Things Men Live By*. The pattern given by Dr. Cabot so intrigued readers that it went through thirty-three impressions in the first decade of its publication.

In answering the question, "What do men live by?" Dr. Cabot gave four reasons: We are here to work, to play, to love, to worship. This fourfold pattern for getting the most out of life I shall borrow in discussing, "Why are we here?"

I

We are here to work in such a manner that we may become creative artists, hopefully to create something that has never been discovered by any other person. When Steinbeck wrote his *Grapes of Wrath* in which he told the story of 300,000 "Okies" uprooted in Oklahoma, only to go in their jalopies across the desert to California, he was telling the story of most human beings. When they cannot find work where they are, they will sacrifice to go to some other place to labor. Man must work! Yet in his labors he has not been too fortunate in making a livelihood. In 1929, 85 per cent of the people in the United States could not make enough to have a proper standard of living; in 194 according to the Heller budget, 70 per cent of o families were at least $900 per year under the amou necessary for a decent standard of life.

All labor, even intellectual labor, has a certa amount of drudgery. Canon Sanday of Christ's Chur College, Oxford, said to his class one day: "You men, I want you to realize that three-fourths of intellectual labor is sheer drudgery. If you can face th fact, then you can make peace with yourselves. It from the other one-fourth of intellectual work th you will find enjoyment, for that part of labor will gi you the sense of creativity."

The question is often raised regarding the age wh man is most creative. A study at Ohio State Universi concluded that it was thirty-three. Professor Thor dike stated that people in middle age learn as well college students, if they will discipline themselv Some do creative work when they are very youn Michelangelo did fine sculpture work when he w twenty; Newton discovered the binomial theorem a the law of gravitation by the time he was twenty-fou Bryant wrote "Thanatopsis" at eighteen; Elizabe Barrett Browning published two volumes of poems eighteen. Yet let us not forget that

Cato learned Greek at eighty; Sophocles
Wrote his grand "Oedipus" and Simonides
Bore off the grand prize of verse from his compeers
When each had numbered more than fourscore years.
Chaucer at Woodstock with the nightingales
At sixty wrote the "Canterbury Tales."
Goethe at Weimar, toiling to the last,
Completed "Faust" when eighty years were past.

Apparently the ability to do creative work is not matter of mathematical age; it is a discipline of t spirit.

II

We are here to play, so that life will possess a balanc The *Atlantic Monthly* several years ago carried anonymous article by a man who did most of his wo in his study, where great concentration was necessar In middle age he found himself encountering a nervo breakdown. His doctor sent him to a sanitarium whe he was given hobbies and play to nourish him back mental health. Upon returning cured to his study, built a hobby shop in an adjoining room. Between t two he alternated, for he had been taught that he mu balance work with play. And most of us are like hi We need in the spirit of Cyrano de Bergerac to "g off the earth" occasionally, not to escape life, but th we can come back to our work with a new enthusiasr and like Cyrano wear the white plume of courage the end!

Some of us will find our play in sports like gol tennis, swimming. I remember an evening in Car bridge, England, in 1929 with a doctor of medicin who had served in World War I. Of the Americ troops he said: "They were such sporting fellows! liked them immensely." One of the reasons the Unit States could whip herself so rapidly into a nation war was because her men were lovers of athletic

nletics will help keep us alive with a verve and husiasm for living.

Others of us will play through the books we read. e find meaning in Emily Dickinson's words:

There is no frigate like a book
To take us lands away,
Nor any coursers like a page
Of prancing poetry.

id we agree with Vachel Lindsay that the hours in iich we read are "giant hours." This is the way expresses it:

I wish that I had learned by heart
Some lyrics read that day.
I knew not 'twas a giant hour
That soon would pass away.

Friendships which we can make with great writers e among the finest we shall ever have. Oliver Wen-ell Holmes discovered that Samuel Johnson was born 1709, while Holmes was born in 1809. Holmes tempted to follow Johnson through Boswell's ac-ount, so that he could live daily with Johnson. Finally December 13, 1844, arrived, an exact hundred years fter Johnson's death. On that date, as Boswell's life f Johnson terminated, Holmes wrote in his diary: I feel lonely now that my great companion and friend f so many years has left me." In a similar fashion the ate Archbishop of Canterbury, William Temple, when uestioned said that Plato, the writer of the Gospel of ohn and Robert Browning were the three greatest in-ellectual friends he had found among the centuries.

There are some who will find their play in music. Perhaps no experience is more lifting and balancing han the hearing of great music. Many of us are like he girl in Edna St. Vincent Millay's "Concert." Her over wished to accompany her to a symphony, but she wanted to go alone so that nothing would interfere with ner appreciation of the symphony. As she bade adieu to him she said:

Come now, be content.
I shall come back again to you,
I swear I will,
And you will know me still.
I shall be only a little taller
Than when I went.

We need to be mastered by music. One day when Toscanini had excellently rehearsed one of Beethoven's symphonies with his orchestra, the musicians at the conclusion rose to their feet and applauded for the way he had integrated them to play Beethoven. Said Toscanini to his men: "Don't applaud me, men. It is not I. It's Beethoven." Toscanini had not only mastered Beethoven; Beethoven had mastered him. For those of us who want to balance our work with play we do need to be mastered by the great writers, artists and composers.

III

We are here to love, in order that we may help redeem some of the sick areas of the world. While we are aware that we shall not redeem the world in this generation, we do feel confident that love can help to better the small areas about us where we daily live. We also realize that those who practice redemptive love are often-times in the minority, "lonely figures in the center of culture." Nevertheless we shall keep love alive, for it is the ultimate way by which problems must be solved. We need to have imagination, to put ourselves in other people's places and to say, "If I were you, how would I want to be treated?" In three areas in particular in our country we shall heal circumstances of people less fortunate than we—in the realms of industrial relations, religious toleration and racial experiences.

Several years ago Whiting Williams, a steel executive, went incognito to a steel mill where he worked for six months with the laboring man. After his experience, in which he put himself in the other person's place, he wrote a series of articles showing that the laboring man wants "to work, play, love and worship." Sir William Beveridge of the London School of Economics points out how Christian employers and employees need imagination to put themselves in each other's positions. He writes: "Strikes and lockouts and other industrial stoppages could be put to an end pretty quickly if employers and employees would try to put themselves in thought and imagination in each other's places, and see the various questions at issue from each other's point of view."

We need to use redemptive love in the realm of religious toleration, at a time in which ecclesiastical organizations and racial groups are emphasizing differences. Several years ago I heard five men in a college chapel speak on the common theme, "What Religion Means to Me." The five speakers were a Roman Catholic bishop, a Jewish rabbi, a professor in a theological seminary, a conservative Protestant minister, and a liberal minister. The theologies of the five men were quite divergent but in what religion did for them they were much alike. We need to appreciate the common value of religion for humanity, and to remember that theologies and ceremonies are but the externalities which attempt to give religion authority. In reading a volume edited by Dean Sperry, *Religion in the Post-War World,* two chapters by Rabbi Louis Finklestein and Father John LaFarge illustrate what I mean. Both of these men stress the fact that the only way to resolve differences among Protestants, Jews and Roman Catholics is through *individuals* treating one another with redemptive love.

What is true of industrial relations and religious relations is also valid for racial attitudes. While we cannot obliterate the racial antipathies which reside in the world today, most of us can do much to dissipate them in our smaller communities. Last summer I spent five days in Golden, Colorado, lecturing to a group of seventy students from China, Japan, Austria, South America and the United States; the group included every race; it incorporated a Negro Protestant girl from Fiske University, a Roman Catholic Ph.D. woman from Brazil, a Yale University graduate student from China, students from Wellesley, Smith, Wesleyan, Oberlin and other colleges throughout the United States. They were spending six weeks in Colorado, where they lived and worked cooperatively in

a Christian fashion, serving various communities in Colorado, trying to fashion their lives in a smaller pattern as they wished the world in a larger way might exist. Certainly, if the world is ever to be a place of brotherhood, we must first of all make our small communities places of brotherhood through the practicing of redemptive love. In our best moments of such living we can agree with Robert Southworth that "not where I breathe, but where I love, I live."

IV

We are here to worship, if work, play and love are to be integrated into our living. Man needs every help he can find if his life is to be of worth; and among the great aids to creative redemptive living is that which God can give man in worship. Emerson once said that if you hold a straw parallel to the Gulf Stream, its waters will flow through it. Worship is like that: it is an attempt to let ourselves become instruments through which God's energy and love can flow through us into the stream of social living. Worship makes man feel his humility in comparison to the majesty of God. It causes a person to envision himself as a tiny creature on a second-rate planet, related to a second-rate sun; it also allows him to contemplate a universe which extends a million light years in space, of which God is the Unifying Life. In worship man tries to determine how best he can ally work, play and love; he also places himself in such a position that God's energy and love can supplement his human frailty. He asks of himself with deep contemplation the questions framed by a French poet:

> What! you haven't any star—and you're going on the sea?
> You're going into battle with no music?
> You're going on a trip without a book?
> What! you have no love and yet you talk of living?

Why, then, are we here? We are to work—to play—to love—to worship. The way we are able to balance these four privileges in the years ahead will determine the richness of life each of us is to possess!

IT IS GOOD for a man to come to a future which he does not know. It is good for you if God brings you to the borders of some promised land. Do not hesitate at any experience because of its novelty. Do not draw back from any way because you have never passed there before. The truth, the task, the joy, the suffering on whose border you are standing, oh, my friend, today, go into it without fear; only, go into it with God—the God who has always been with you. Let the past give up to you all the assurance of him which it contains. Set that assurance of him before you.

Follow that, and the new life to which it leads you shall open its best richness to you; for he who most humbly owns what God has given him and taught him already is surest of the best and deepest blessings and teachings which God has yet to give.

PHILLIPS BROOKS.

The Ability to Stand Above Discouragemen

By SAMUEL HARKNESS

WE ARE GOING to look at Jesus' ability to sta above discouragement, but not just yet. First, l us peep into a few upstairs closets and dresser drawe in the house of human experience and see why we a discouraged and by what.

Many people live in an unreal universe. They p

tend to like and agree wi much that goes on for reaso of self-interest. They compla that "life ought not to be th way, but that is the way it i and if you want to provide t physical necessities for yo family, educate your childr and save something for your o age, you have to be a 'Ye man." Such people feel they a trapped, and they are, but th have walked into the tr through their own moral su renders. The "Yes" man may avoid some of the di couragements an honest and independent person e counters, but he has a more dread and inescapab discouragement, that of living with his own trouble and fearful self.

There is another invitation to discouragement whic many accept. It is to think they are entitled to a fa easier time. Isaac Watts, in the old hymn, asks:

> Must I be carried to the skies
> On flowery beds of ease,
> While others fought to win the prize
> And sailed through bloody seas?

Quickly, we answer that we wouldn't think of it secretly we should like it very much. We all need t guard against the spoiled-child complex which, for ou generation, consists in feeling that we are burdened b circumstances we did not contrive—the victims o history. This dwarfs our sense of heroic enterprise an magnifies our discouragements until we live in a night marish world about which we do nothing.

WHERE CLEVERNESS FALLS DOWN

There is a form of unreality to which the ambitiou and unscrupulous person is particularly prone. Tha is to think of himself as so clever that he can take wha he wants without reference to the rights and desires o others. Then righteousness and love become moral pro tests against him, discouragements that loom ever mor sternly before him. Life has a way of catching up wit those who think that any situation and any relationshi exists merely to be exploited by them. The judgment of God compose that discouragement and the man ha not yet lived who could stand above it—as Franz vo Papen could have testified when sentenced at Nurem berg. It is necessary to stress this, for there are peopl

never get into the headlines but who invite and e the more obscure tragedies so common to any unity. Hitlerism, no matter whether it flies a ika or is pint-size, debases all it touches, and God s the barricades of an outraged holiness against it. course, I have not told the whole story: while of our discouragements are inherent in our moral ness and deliberate sin, others lie outside whatever re or are not. And we do want to know how we tand above them that our lives may be useful and y and free. And this brings us to the discourage- ts of Jesus. They are most clearly seen, not so h in what happened to him, as in the way he felt it it.

THE TREND TO CYNICISM

ll of us are familiar with the discouragement that sists in the feeling that we are not getting anywhere. s feeling came to focus in the mind of Jesus when sked: "When the Son of man cometh, shall he find h on the earth?" A certain minister, who has given life to cooperative efforts of a religious nature in an acent city, wrote me the other day some of his con- sions about the possibility of a united Protestantism. said: "Men, even the most intelligent and sincere, on the merry-go-round of any discussion at the nt of their own particular interests and prejudices l, when they have talked themselves out, get off at same point." He was talking about ministers. Such tate of mind does not contribute to the faith which sus had in mind.

A man nearer home told his minister that he thought e succession of blizzards which have fallen upon the nglish people to increase their misery and endanger eir economy meant that God was trying to break the abor government. Such a state of mind, despite the lusion to God, is proof that faith in that man, at ast, is dead—if ever it was alive.

These are evidences of a stream of paganism which erflows the banks of our most brutal and cynical ractices to inundate all our thinking. And the con- entional organizations of religion, with their placid ceptance of mere respectability as Christian piety, annot hold back the flood. Democracy, so long an deal, remains that and little more. Peace, so eagerly esired by the helpless and tortured peoples, is always just around the corner." And racial and social justice, constantly preached as deriving from our love of God, is denied, not only by "white" primaries and nchings in the south, but by a weary cynicism every- here. This sense of not getting anywhere weighed pon the heart of Christ and it looms before us as a rim and jagged mountain.

MEETING DENIALS AND BETRAYALS

Then, too, Jesus knew the discouragement that comes hen certain people turn out badly. "Though every- ne else goes back on you," said Peter, "you can count n me to be your friend." And Jesus answered: "Before orning comes, you will be saying over and over that ou do not know me." I think Jesus felt worse about ne denial of Peter than about the betrayal of Judas. There is nothing you can do about the Judases of this world—and the element of finality, while tragic, does enable us to mend our lives as best we can and go on. But the Peters of this world are different. You may see weakness in them, but there is strength too, and you are always hoping that they will give themselves to greatness.

One of the dilemmas forced upon us by the Christian religion is that we must love people; and sometimes we love people who hurt us. But it is the purpose of the Christian religion to take people as they are and change them into the kind of people they ought to be. Turning a grindstone is a weary business, as any farm boy knows. Sometimes the blade will be nicked or not hold its edge, and that means more turning of the grindstone. The good life creates its own peculiar discouragements and this is one of them. Jesus had to bear it, but finally he did bring Peter to an Apostolic edge.

WHEN GOD HIDES HIS FACE

Then, too, Jesus had to bear a discouragement that nearly engulfed him—it was the discouragement of a hidden God. "Why hast thou forsaken me?" This is the awful loneliness of the soul, the doubt that paralyzes us as we wonder if we have given ourselves to a philosophy of life which has no fact to sustain it, issuing in eternal emptiness. But the very bitterness of this feeling is hopeful. When I was a boy, I knew a quaint little man in one of my father's parishes who said he was an atheist. He always ended his arguments with the somber words, "The joke is on us." If atheism were a valid philosophy, we should be intellectually content with it. But something deep within us cries out against it with such outrage that we may know, even in our darkest moments—

> The Angels keep their ancient places,
> Turn but a stone and start a wing;
> 'Tis ye, 'tis your estrangéd faces,
> That miss the many-splendored thing.

The hopelessness of our day does not consist in an obdurate Russia, a bankrupt Britain, a vast public debt, or industrial disputes—it rises from the feeling that God has not manifested himself in human affairs at a critical time. But God is in this critical time in terms of vision and judgment and, if we do not see him, it is because we are frightened by his vision of a righteous and loving world because of its cost and seek only to escape his judgments upon us for not having brought that world into being long ago. What the psalmist knew, we must learn: "Out of the depths have I cried unto thee." After Jesus had faced this discouragement of a hidden God, he said: "Father, into thy hands I commend my spirit." He had found his way back home.

THE SECRET OF JESUS

Why was Jesus able to stand above his discouragements?

There was a psychological resistance. Many a man has started out to save the world and ended with only the frantic desire to save himself. This is because emotion overbalances will, circumstance obscures principle. Jesus had a clear and ordered mind, a self-con-

ceived and self-regulated discipline—he was the Master of himself before he was the Master of men.

There was a philosophical resistance. Any philosophy must be judged by what it negates no less than by what it affirms. Jesus was not after prestige or security; he had no desire to undermine or "get even" with anyone. This made him immune to many of the discouragements that affect us. And on the affirmative side, he believed that the world does not pivot upon the shape and nature of discouragements but upon the will of God.

And there was a resistance born out of his faith. The discouragements he experienced were morally characteristic of the world he was trying to change; in the world he sought, they could not exist. He knew that God was greater than any discouragement he had to face and, in his spiritual identity with God, he knew that he could stand above them, too.

CHALLENGES TO HEROISM

I do not think this ability of Jesus to stand above his discouragements is beyond our capacity. The boys who went from our homes, when called to war, taught us that there is a breath-taking thrust of the spirit, a moral stubbornness of the will to see a hard thing through. These lads, whose necks and ears we had scrubbed, whose adolescence we remembered as a constant argument involving the use of the family car, wrote a new page in history. If war could bring that out, God's holy purpose can call it into being, no less.

When the inherent capacity to be heroic and to endure is invoked in behalf of spiritual values and aims and reinforced by God's Holy Spirit, we shall look upon discouragements as challenges to be accepted, milestones on the way to the Kingdom of God.

ONE MARVELS sometimes at the quality of the service that the followers of the Master are content to offer to him. It would kill almost any other enterprise except the Christian religion. The fruits are meager because the service is halfhearted. These are days which call for a full rededication and wholehearted stewardship. Let us recall again the promise: "Bring ye all your gifts into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." The promise is a conditional one; it may be claimed only by those whose hearts are aflame with the passion of a wholehearted surrender. SIR ANGUS WATSON.

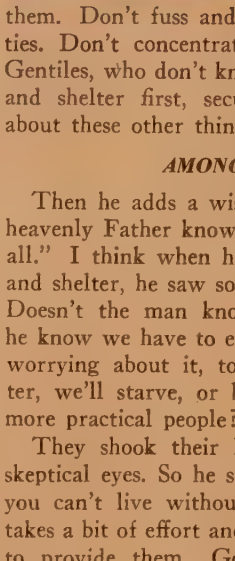
IN THE LIGHT of new knowledge, a world authority and an eventual world state are not just *desirable* in the name of brotherhood, they are *necessary* for survival. In previous ages a nation's life and culture could be protected to some extent by the growth of armies in national competition. Today we must abandon competition and secure cooperation. This must be the central fact of all our consideration of international affairs; otherwise we face certain disaster. Past thinking and methods did not prevent world wars. Future thinking *must* prevent wars. ALBERT EINSTEIN.

The Impractical Chris

By HERMAN F. REISSIG

Do not be anxious, saying, 'What shall we eat?' 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heaven Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well. Matthew 6:31-33.

WAS THERE EVER, I wonder, an admonition so well known and so little believed? If you were to make a list of impracticable pieces of advice wouldn't this one deserve to be put at the top? Must we not, in all candor, say that this exhortation, however solemnly given and however exalted the person who gave it, is impossible of performance, not feasible—in a word, unserviceable?



See what Jesus says! Don't worry about food and drink and clothing. Get them out of the forefront of your mind. He doesn't exactly say, Don't think about how you are going to get food and shelter. He says, Do not be anxious about these things. Don't worry about them. Don't fuss and fret about the physical necessities. Don't concentrate on them. Don't be like the Gentiles, who don't know about God. They say, Food and shelter first, security first, and then we'll see about these other things!

AMONG THE SKEPTICS

Then he adds a wise and tender assurance. "Your heavenly Father knows quite well that you need them all." I think when he said, Don't worry about food and shelter, he saw some of them shaking their heads. Doesn't the man know bread comes first? Doesn't he know we have to eat and that if we don't do something worrying about it, toss it aside as if it didn't matter, we'll starve, or be left dependent on other and more practical people?

They shook their heads and looked at him with skeptical eyes. So he said, Oh yes! I know quite well you can't live without food and shelter and that it takes a bit of effort and thought and a bit of scambling to provide them. God knows all about that. He knows you are not disembodied spirits. But you make a mistake to give food and security the best part of your energy, your first thought in the morning and your last at night. Try it the other way around. Keep thinking all the time about integrity, justice, good relations between people, beauty, truth. If you can manage that you will find that bread and shelter and clothing will come right along.

They listened and went away and said, A good man! But so awfully impractical! All right for him, perhaps, not to worry about food. A wandering teacher. No family responsibilities. Even so, he must

und in bad weather he doesn't spurn a roof over ead—which even he would not have if some of us not think and toil and plan, day and night.

me of his words, they thought, were right-down- rth common sense. Loving your neighbors, for ple. It might be difficult, but anyone could see the alternative to loving your neighbor was first and then fighting. Or his dictum that whoever to save his life will lose it. That was a bold g. But the more you thought about it, the more had to admit that, in the end, the people who ys lose are the people who think of nothing but ning. Think all the time about how your acquaint- s can serve you and you'll always have acquaint- s—never friends. Difficult but really quite prac- l.

WAS JESUS A MISTAKEN DREAMER?

But this advice to get up in the morning thinking ut the Kingdom of God, telling yourself that today r first concern will be to be honest and helpful, to h a little farther along toward the reign of God ong men, to let the physical necessities almost take e of themselves. No, it simply wouldn't work. siness would come to a standstill.

Just the thing a dreamer would say! What you uld expect from a man whose feet don't quite touch ground. So, we may be quite sure, they thought. d so their descendants have thought—right down this year 1947.

Perhaps Jesus was mistaken. I'm not sure you can ve that if we said, "We'll quit worrying about ead and worry about brotherhood instead," then we uld have both brotherhood and bread. It has never en tried on any considerable scale. Here and there individual has lived for truth, or beauty, or justice, God. For man in the mass, for societies, for every- y persons, it has been thought too much of a gamble.

In 1936 an American clergyman said to a group of nglishmen meeting in an inn in Stratford-on-Avon: f your first concern is to keep the British empire tact you won't have the peace you desire." They plied: "But—but, we *need* our empire. We can't e without our overseas colonies and dominions." It emed to them, literally, a matter of food and shelter. ood men in other nations felt the same about their npires. Americans feel that way. It would be splen- d to make the generous gesture, to go right ahead nd do what seems right according to the highest andards. Good men and women everywhere are a ttle sad about the fact that we have to keep on stponing justice and kindness because of the prac- cal necessity to think first of food and security. They irly ache with the pain of having to say No to hrist. But they feel they can't take the chance.

AN INCREDIBLE PHILOSOPHY?

Every time I travel in a pullman car I am fasci- ated by the placards they hang up at mealtime. If ou get up from your seat and walk in the direction f the dining car you don't see any signs. If you alk in the direction where the diner isn't, you'll see sign that says, "Dining car in the opposite direction."

BOOKS

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ABINGDON-COKESBURY

Some clever person thought of that one! It is a parable.

I have my troubles with some of the Christian beliefs. I suspect you have yours. It's a high, almost incredible, philosophy of life. The assertion that there is a good God whose providence watches over the world, who cares for the least and last of us, who sent his son to our earth and said, "There! That's what the heart of things is. Trust that. Pray to a God like that. Put your whole destiny in that bank; it won't fail!"—such an assertion takes your breath away. Can it be true? Against everything, can it be true? Against war and the collapse of civilizations, against lingering agony ending in death, can the Christian gospel be true?

I have my trouble with the Christian ethic—this ethic that tells us to throw our lives away for a thing called integrity and justice, and to be sure that if we do so the other things—the bread and clothes and houses—will be taken care of. Confront that gospel head-on and it looks like wishful thinking, a beautiful theory done in by hard facts. Confront that ethic head-on and it looks like a visionary, impracticable thing. We'd better leave it and be about the business of bringing home the bacon.

Sometimes I think all I know for sure is that when you and I and our nations start going in the other direction—the way we've been going—the signs are up, in great big letters: "Dining car in the opposite direction!"

Some of us take the Christian interpretation of life because we can't make sense of any other interpretation. If the gospel is intellectually difficult, all the other philosophies are intellectually bankrupt. And we are beginning to wonder—it takes a long time for us to learn—if the Christian way of life may not be worth trying, because the proof that the other way, the way we have obstinately been trying to follow, has had such appalling consequences.

WE ARE BETRAYED BY FEAR

"Bread!" we've cried. "Bread! Security! After that the obvious things that make for peace and good will among men!" You see what we've got. A quarter of the world's population starving. Wars and rumors of wars. Maybe there isn't any dining car on our human train. If there is, it's in the opposite direction.

We have been, I think we must say, betrayed. Betrayed by fear, the fear of losing our bodies if we take time to save our souls. We have erected fear into a respectable philosophy. You can read the philosophy in a book by Adam Smith called *An Inquiry into the Nature and Causes of the Wealth of Nations,* written in 1776. People who never heard of that book have been influenced by it. Everybody in the past 150 years has been influenced by it. Adam Smith said: All men are primarily selfish and instinctively and unchangeably pursue private profit. This, Smith admitted, is not a pretty fact but it's a fact, the first fact about man. But, said Adam Smith, in the wonderful providence of God, everything works out for the best. God, he asserted, has so arranged things that if each man pursues his own advantage—thinks, to put it bluntly, only about his own gain—he automatically helps everybody. Selfishness, that is to say, is not to be condemned but accepted and made the cornerstone of our on omy. That unlovely thing, the single-minded pu of personal gain, is really a virtue in disguise.

So said Adam Smith. It wasn't exactly what st said, but it was such a delightful way of blessing ra we wanted to do that we accepted it with relief.

The only trouble with this theory is that it isn't tr and it doesn't work—aside from its being as op denial of Christianity as anything Hitler ever put it *Mein Kampf*. The state of our world must, on n sober view, be attributed to the fact that we pr Jesus Christ and followed Adam Smith.

NOT A LIVING, BUT LIFE!

Is there any admonition in the whole Bible modern civilization has turned more precisely u down than this: "Seek first the kingdom of God his righteousness, and all these things shall be y as well"? The penalty is that we do not have e the kingdom or bread.

Life! said Jesus, seek that! Not a living but Life for everybody! Go all out for honor and be and justice and brotherhood. Think first how can be true, how you can help, how you can l brother. And lo! when you have put these things there will be bread enough and to spare.

We practical people! Look at what we have d The Christ, who said, "The foxes have holes and birds of the heavens have their nests but the So Man hath not where to lay his head"—said it didn't care, so long as he was free to live and and be true and to go out on adventures for Go this Christ, this impractical Christ, is the only laugh left in a world well-nigh ruined by craven practica

He that hath ears to hear, let him hear.

Religion has been a basic factor in American ture since our forefathers landed on our shores. F it have stemmed our highest ideals. Christian edu tion has been a molding influence in character deve ment in our youth all the way from kindergarten college. Resulting values, to the individual and nation, have been conspicuously evident in peace in war.

Unnumbered men and women have found faith courage for daily living in the spirit and precepts the Christian way of life and, even in the trials sufferings of war, have been strengthened to make sacrifices and endure the sorrows that have come them.

Now, as we face the greater and more critical pr lems of peace, the place of religion and the understa ing of its values as they are interpreted through Ch tian education seem to me to be primary in all our ho and plans for the future.

Admiral C. W. Nimitz

An alarming weakness among Christians is t we are producing Christian activities faster than we producing Christian experience and Christian faith.

John R. Mott

outh's Goliath and ive Smooth Stones

By KING D. BEACH

BEFORE David of old, Goliath tauntingly nds before the youth of today, and between nd the fulfillment of their hopes. Indeed, sev- oliaths stand.

youth are confronted by the Goliaths of anxiety for the past, of insecurity for the present, of uncertainty for the future. These Goliaths roar at them such challenges as: "Why have you not prepared better to meet coming responsibilities?" "How do you know that, with school preparation over, you will find worth-while jobs?" "Can you be sure that you will be able to cope with the demands of the work-a-day world?" "Can you successfully adjust to the kaleidoscope es ahead?" "Do you dare expect that in earth- days your dreams of secure jobs, happy homes, careers, will be fulfilled?"

n young people today conquer these Goliaths? confident that they can. We do not need to fear outh of today, if we give them a fair chance.

P. Marquand, columnist and novelist, tells us n a weak moment he and his wife promised their teen-year-old son the use of the family automobile ew Year's Eve. Then they proceeded to worry. night they kept close to the telephone and, sure gh, a call came from an interne at a hospital. He "We have a patient here who ran his car into a hone pole. He's banged up quite a bit, but wants to know that he's all right. He's your father." quand's comment was, "Perhaps we have been ying about the wrong generation." A juvenile quent has been defined as "a youngster who is old gh to think that he can do what his parents do." et us use David's five smooth stones as a parable to ate how youth may today conquer Goliaths better we of an older generation have done.

I

he first smooth stone which David used and which h needs to use is quiet self-confidence based on ious achievements in lesser encounters. When his and army were in panic, David possessed, or per- we should say was possessed by, a cool confidence ch was partly responsible for his poise of body and d and his ability to call out all his resources in s. In lesser encounters he had developed physical ngth and mental resourcefulness. He had lived doors in Judean hills, drinking in healthy vigor. had killed lions which threatened his flocks. By his lity in small things he was ready for large things.

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Life is like an old-fashioned spelling book. On the first pages the words are short and easy—cat, man. But as one turns the pages, he finds the words harder and harder until he confronts such teasers as pharyngitis and psychiatric.

Life is like school. When one reaches high school he says, "I never knew before what it was to study." When he reaches college he says, "It was child's play in high school." When he reaches professional training he says, "I never really studied until now." And when he is on the job he says, "And I used to think I was really working when I was in school!"

If we master each page of life's spelling book as it comes, we find the last pages as easy as the first. If we master each grade in life's school as it comes, we find the higher grades as easy as the first. We have laid foundations of knowledge; we have caught something of the rhyme and reason of the studies; we have developed ability to concentrate and to comprehend; we have learned techniques and disciplines of cumulative value.

Do not confuse this humble confidence based on sternly won fidelities, with the cocksureness that "my luck will carry me through." In George Kaufman's play, "The President's Daughter," a brash youth, hands in pockets, stands before the portrait of his grandfather who had been President of the United States, and says: "I think I can fill his shoes." His disconcerting and deflating sister remarks, "It's the other end of grandfather which was most important." Developing competence, not untrustworthy luck, will carry you through.

A man recently told me that the regret of his life was that during college days he had formed physical and mental habits which had handicapped him ever since. On the contrary, you can, if you will, develop now and continuously such skills and habits, such capacities and disciplines and fidelities, that each period of your life becomes a training field for greater responsibilities ahead, and every greater responsibility is met with earned confidence and growing abilities.

II

A second smooth stone for the fight against Goliath is frank acceptance of ourselves. David threw off Saul's armor, which well-wishing but unwise friends had put on him, and went to meet Goliath with equipment and skills he had mastered. Inadequate indeed they seemed compared to Goliath's bronze breastplate and to his spear, the head of which weighed twenty-five pounds. Yet David put his trust in his own tested equipment and strength, meager as they seemed.

No person should be satisfied with himself. He should continue to develop his abilities, to acquire new knowledge and skills, to smooth the rough edges and surfaces of his personality. In a real sense, however, he must accept himself as he is. Heredity, childhood training and experiences, past environment, physical, mental and spiritual, have become part of himself. His personality can be refined. The grace of God can purify it and redirect it. Yet, even so, each person is formed in a lasting personality pattern which he must learn to accept, and with which he must learn to be happy. He must become willing to be himself as he actually is, to make the best and the most of what he is.

It is a disaster for one to fall into the habit of pity. A girl compares herself unfavorably with a —how much more attractive this other girl's hou hair, her eyes, her figure, her cleverness, her How much better, she thinks, are this other chances than her own! Others fail her, she im impose upon her, make her future dark. She fa a ferment of self-pity, with the result that her eff self-mastery, personality, happiness, usefulness seriously impaired.

Difficulties within and without are not to be about. When possible they are to be mastered. hood friend of Andrew Jackson said of him: "I throw him three times out of four, but he would stay throwed." This tells one secret of the suc an unschooled orphan who became President United States—who, moreover, was more popu the end of his term of office than at its beginning; taining, for many years after, a commanding in in the political life of our country. Even when ever, we are striving to master difficulties, we mu live with them without bitterness and without pity. And those difficulties and deficiencies, whi can ameliorate but not master, we must accept w self-depreciation, without apology and without wh We can discover how to live happily not only wit special abilities but also with our special liab Then we will have a second smooth stone for G

III

A third smooth stone for the defeat of Goli one's ability to earn the confidence of others, to successfully with them, to live happily and usefully them—with relatives, friends, neighbors, school a ates, fellow workers; with those we do not like as as with those we do like. In this shrinking w people of Sumatra are now closer to us in time a effect than people of Boston were to people of York in colonial days. To get along successfully different races and nations and creeds is more tha sirable; it is essential.

Man has been discovering with marvelous fa ways of controlling the wild forces of nature him; of harnessing steam, electricity, ether wave atomic energies to his will. Can he likewise lea harness the wild forces within him—the forces of g pride, hatred and cruelty which would use the r controlled powers of nature to enslave and destro fellow man?

One could write a book illustrating and reinfo the need of this ability to live successfully with o May I refer to one example? Woodrow Wilson born in Virginia during postwar, carpet-bagger The desolations and devastations of war, and the f dering attempts of the south to re-establish stable ernment, forged two major concerns in his mind ambition: first, a hatred of war and a desire to pr it; second, an interest in government, particular the American form of government, and a determin to understand it. Later he combined these concerns

udied and pondered methods by which world nent might be developed which would provide and juster methods of settling international ; than war.

as the good fortune of the world that one who ready thought through these possibilities was nt of the United States, and the most influential werful person on earth, following the First War, when the basis of peace between the was being laid. Having prepared himself as and professor and writer, he was ready to lead rld in achieving world government—an achieve- which might well have prevented the Second War. Yet Woodrow Wilson failed. His plan feated in his own country. The Senate angrily d the League of Nations, and, deprived of the f the one unexhausted first-rate power, the league died.

y did the Senate reject the League of Nations? rily because Woodrow Wilson, great as he was, ever mastered the art of working and getting with people who differed from him, and of ng people he did not like. His childhood explains fect. As a boy, being weak of body, he never went ool. He was tutored by his father, a Presbyterian ter. He never experienced the rough and tumble e boys' playground or the competitions of the lroom. He was carefully protected from adverse tions and persons. In his married life also and in eaching career, in his presidency of Princeton ersity, and in his governorship of New Jersey he did not meet the opposition of recalcitrant people, eeting them, he washed his hands of their "imbecil- " as he considered them, and went his own serene He never developed the ability to win against opposition; never learned how to compromise essentials in order to uphold essentials; how to ıade irritating persons and how to live and to work them. Because he lacked this third smooth stone, finest of the fine arts—the art of living with people failed to slay his Goliath, and ours. Without this ty, likewise, you will fail.

IV

he fourth smooth stone for the conquest of Goliath ıselfish devotion to something beyond self. If David thought merely of himself he would have lost his opportunity to leap to fame and leadership. He ld surely have avoided the unequal conflict with so ıty a Goliath. Because, however, he could not d idly by while his king and his country were ed and defied, he risked limb and life for their and thus won enduring fame.

recently spent a month in a large city, with my n facing a quadrangle in which, even amid bare ements and hostile air, was a wonderful flower len. Two kinds of winged insects visited that len. One, beautifully garbed in a coat of iridescent rs, would flop down on flower or leaf or stem and inue to eat it until it was utterly destroyed. That ct is called the Japanese beetle. The other insect rather dowdy in looks, clothed in a fuzzy brown coat. It flew from flower to flower gathering nectars and pollens. It, however, did more than take away; it carried, from one flower to another, the different pollens which are so necessary for the strength and beauty of the next generation. That insect is called the honey bee.

Some people are like the Japanese beetle. They use others for their own selfish purposes and would soon destroy, except as others do better, their own basis of existence. Other people are like the honey bee, which in gaining its own livelihood, enriches others. No truer word was ever spoken than this: "He that saveth his own life shall lose it; he that loseth his own life for God's Kingdom of Goodness shall find it."

You and I, in our physical and selfish nature, are a grain of sand on the ocean beach; we are a drop of water on a hot pavement in August. If we concentrate plans and ambitions on self, we concentrate them on what is next to nothing. If we fit our tiny strength and plans into God's mighty strength and eternal plans, if we see to it that those qualities grow within us which

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make us increasingly kin to God, then we take on eternal significance.

V

The fifth and last smooth stone for the defeat of our Goliaths is faith in God, and assurance of help from him.

It would be easy to show, if there were time, that religious conviction and faith were decisive factors in David's successful encounter with Goliath, and that throughout his long and eventful life they cleansed and purified his nature, brought him back from foul sin, strengthened him in all good purposes, gave meaning and purpose to his life. That they meant much to him is disclosed in the twenty-third Psalm, which, despite lack of complete evidence, we may well believe was created by David. He had come to the closing years of his career, and one day was reviewing his life—its contrasts, its successes and failures, its nobilities and sins, its sorrows and joys. He realized that, through it all, he had known an indefinable yet real guiding and helping influence. Reverting to his boyhood experiences, he pictured that influence in the figure of speech of the shepherd and his sheep.

"The Lord has been and is my shepherd; I have not and shall not want. He has given me food for my deepest hungers and water for my deepest thirsts; he has caused me to lie down satisfied in the abundance of green pastures, and he has led me beside still waters where I dare drink.

"He has restored my soul, when I have been ready to give up, when I have thought that it was no use to go on; he has revived courage and confidence and strength.

"He has led me in the paths of righteousness—being true to his own promises, to his own self.

"Yea, when I come to death, I will not fear; for when Thou, O good Shepherd, art with me I walk *through* the valley, and find that death controls i home land only as the shadow of a cloud flits sunlit valley. [When, as at this point in the a God becomes not "it" and not "he" but "] meditation becomes prayer.]

"Thy rod and thy staff protect me and gui and make me strong.

"Thou dost not kill all the enemies of my life; dost better: Thou preparest a table land of gree tures which gives me strength to meet and to co the enemies of the soul. Thou dost not give munity from the ills of life, but something greater—victory over them.

"Thou anointest my head with healing oil, an not grudgingly but abundantly, for the cup runs over.

"Surely goodness and mercy shall continue to f me all my earthly life, and then I shall dwell in house, O Lord, the place of the fulfillment o dreams and hopes, for ever and ever."

Such is David's fifth stone for the defeat of Go Will we make it also ours?

THE LIVING WORD as contained in the Bible speak to the mind and heart of the humblest re If the Bible were merely a collection of doctrin be intellectually understood, then it might re ecclesiastical authority to interpret it. But it is Book of Life. And the well worn Bibles of hu folk attest how they have found abiding help in songs of the psalmists, the parables of Jesus, the le of the apostles and the promises of God.

RALPH W. SOCKMA

THE United States needs but one rule of con What is right? Where is justice? There let Am take her stand. ARTHUR H. VANDENBER

A Pastoral Prayer

By E. JOSEPH ROSE

O GOD, our Father, make us deeply aware of Thy presence as we bow with expectancy and hopefulness before Thee. Enable us during these moments of worship to dismiss our cares and worries, and to pour out our souls in supplication and praise to Thee. For the blessings that are so evident to each of us we give our thanks, and for those provisions of Thy hand that we do not commonly acknowledge we lift our hearts in thanksgiving.

We bow in contrition before Thee as we acknowledge our own evil nature. Misfortune, disaster and pain have caused our hearts to grow frigid and hardened. May the influence of Thy Spirit restrain all hatred, dislodge all unworthy thinking and make us obedient to Thy will.

Answer the prayers of this congregation, O Grant us freedom from bodily pain and disease, vide comfort for the bereaved, feed those hungr body and soul, remove the distress of the penitent near to the lonely, the aged and the youth of our ho and strengthen mightily with power all who serve uphold those principles which are in keeping Thy law.

Help us to go forth in faith as we acknowledge Thou art a wise and ever-present God who will g those petitions which are for our good. We subm Thy will as we strive to rise above our little conc and petty selfishness. Make us sensitive to Thy gestion and direction as we further worship and s Thee. Through Christ, our Lord. Amen.

$16,000,000

By ROSCOE BROWN FISHER

FRIEND and I sat in the sight-seeing boat
ust off millionaire's row in Miami. We were
at one of the world's most fabulous estates—
,000,000 John Deering mansion. What once
ve been a beautiful thing to the human eye was
her decadent. The walls were weather-beaten,
nices tumbling. Huge boards blotted the massive
e. The barge, which Deering found in Venice,
d taken apart piece by piece and rebuilt in
ie Bay, was crumbling.

waves from a passing ship momentarily rocked
cursion boat as we sat and listened to the guide
w the Deering estate had given the property to
of Miami; and how the city had charged $1.85
see the place; and, too, how the city of Miami
t back to the Deering estate, after finding the
too heavy.

we continued to look at a $16,000,000 mansion
apart, which no one would have, and which was
d to become as decadent as the Colosseum. As
otorman started the motor and our excursion
egan to slip away, I turned to my friend and
"Think of that! It cost $16,000,000—and now
e will have it!"

friend was silent as the guide began again to
r his well-traveled course. Finally my friend an-
d: "Yes, I heard you, but I have been trying to
just what John Deering might have done with
$16,000,000. Let's see—he could have sent 1,000
naries to the foreign field for 16 years. He could
sent 10 missionaries for 1,600 years. He could
placed 25 surgeons in a like number of hospitals
60 years at a salary of $4,000 a year."

es—yes—I get what you mean. Then his $16,-
00 would never have crumbled away—would still
ing—living on and on."

the guide continued saying something about a
ni skyline, his precise description did not entirely
n out the words of my friend. He leaned nearer
whispered in my ear, "What one gives away lasts
r than what one keeps for himself."

RELIGIOUS BOOKS are not widely circulated
g the masses of this country and the people do not
ne religious, I do not know what is to become of us
nation. And the thought is one to cause solemn
tion on the part of every patriot and Christian.

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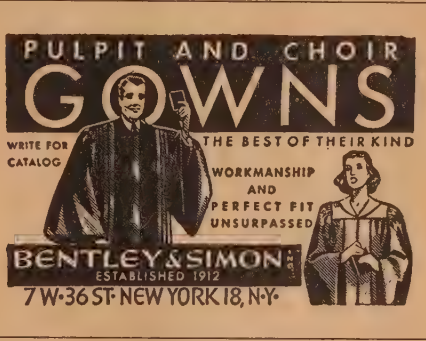

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Religion and the University Student

By H. RICHARD RASMUSSON

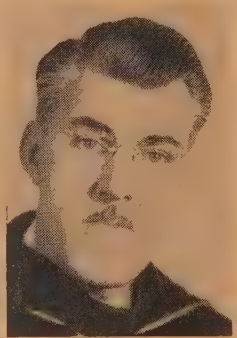
EMERSON once said that every man has his own particular angle of vision. I realize that I have mine. Whoever reads what I write on the subject "Religion and the University Student" must therefore keep this fact in mind. Someone else would, in all likelihood, report some things differently and emphasize other points more or less sharply.

There are two observations that everyone will, I am sure, agree with. The first is that students reflect their homes. When Woodrow Wilson was president of Princeton University, he startled a body of alumni by saying: "Some of you write and ask us why we don't make more of your boys. I will tell you the main reason—because they are your boys."

● *Religion in a Church of Students*

The other observation (despite what I am about to report) is that religion is an interest of the minority. In the case of the University Presbyterian Church at which I minister—an all-student church—only students enrolled at the university (and their wives) being eligible for membership, we are finding it necessary, because of the response to our Sunday morning worship, to hold three services, reaching from 700 to 1,000 students. While some churches with student worshipers have not reported, an estimate would be that not more than another 1,000 students worship in local churches. (There are over 11,500 students enrolled at Purdue. They can be classified as Protestant, 79.1 per cent; Roman Catholic, 15.4 per cent; Jewish, 3.8 per cent; Christian Science, 1.3 per cent; and students of non-Christian faiths and no faith, 8.6 per cent.) This means that something over 8,000 are Protestant students. About 2,000 are in church on Sunday in campus and town churches. How many go home over the week ends? We do not know.

But if religion is an interest of the minority, it doesn't follow that the majority are irreligious. Less than one per cent of all the students I have counseled with are hostile to religion. Religion as viewed by the majority is an elective. And being busy with a heavy study schedule, interesting extracurricular activities, many feel that there is no time left for the elective of religion. Some—this includes the bulk of the veterans—feel under terrific pressure to get their academic life over as soon as possible. They feel older than they really are. And they did lose several years out of their education. Some, therefore, are literally burning themselves out. Obviously they do this only on the courses that seem "practical" and "essential" with reference toward their vocational specialty. Courses like history, art, literature, religion are resented as "embroidered interruptions."



H. RICHARD RASMUSSON

● *Religion Courses Are Popular*

Nevertheless, the university a year ago added two specific religion courses to the curriculum. These courses are: Social Backgrounds of Religion and Current Concepts of Religion, and are listed as 63 and 62 under the department of sociology.

The Methodist student minister and a Jewish rabbi teach the first; the Baptist and Presbyterian student ministers teach the second. Both courses are taught objectively and the enrolment, which this semester was over 100 for the two courses, included Jews, Catholics and Protestants. The interest in these courses is growing, and some students have asked why other courses in the field of religion cannot be offered for university credit. So far, this experiment has been a real success. Because of this interest, the University Presbyterian Church is inaugurating a voluntary School of Religion with one or two courses offered each semester. A number of students have requested a course in Bible and its message for today. We offered this semester, therefore, a course entitled: Discovering the Bible as a Ri Book.

Those of us who are workin students at Purdue are doubly that ours is a scientific age. A proach to religion must there from a different angle than fundamentalism. Only as the sphere of thinking and discus completely free from "believe be damned" attitude, will the s respond. A Bible verse that deep acceptance is: "Prove all hold fast to that which is good university minister must re that agnosticism is a healthy of any growing religious life doubt when it is honest and sinc be a doorway to a richer perso ligious faith.

● *A New At Toward Sc*

The university minister says Amen to words like these: "It to me, that the presence of do an inquiring mind may be one surest signs of God's influence there just can't be any confli tween faithful search for trut faithful service of God." (Juliu ler)

But while there is a deep resp science, I find in the student awareness of its limitations an science is not enough. (A lar terest was created by a series mons I preached on "Science a ligion" dealing with limitations science and religion. Individual never came to church came church office asking for copies sermons in this series.) "The is in need of moral and spiritual because man's technology has man's morality." (Henry R. Winston Churchill has said, Stone Age may return on the ing wings of science." The uni student is becoming progre aware of that. He is beginni understand, too, that reaso Whitehead has said, has two s one that we share with the fox other with the gods. It can be us good or evil. And it is a strateg portunity for high and ethical tianity.

Students are keen in ferretin sham and unreality. They sp pocrisy quickly and see that w profess the Christ Way are suc illustrations of what we preach Christianity of the New Testam a joyous, singing, triumphant But ours is a lost radiance. Jesu

not anxious," but has our faith us thus adequate? "Serve the with gladness; come before his nce with singing." When a man looked like a cleric was asked if ere a preacher, he replied: "No, indigestion that makes me look way." Who can forget the words ietzsche: "The Christians will to look more redeemed for me to e in it." I think sometimes that it the present generation of students are to be blamed for any in- rence to religion or to the church; us. We in the church are so un- emed.

● *It's Up to the Church!*

students are to be won in their years at college for Christ and church, the church must produce e concrete results. And only if it produce good, practical, down-to- h results in the lives of its people the student of today be interested. e church," as Bishop Oxnam has ten, "must move from proclama- to measures," otherwise the moral l will be discounted. And the re- s must be more real than anything has seen in the Youth for Christ vement. This movement has failed will fail with the present student eration because the salvation it rs is too easy; it is too easy on the al plane. This student generation ws that an intelligent love of God l require all of one's mind. If it sn't, it is so much less than thematics, chemistry or mechanical wing that what is called God can- be the all-inclusive Reality.

Most of our present male students e been in the armed services. Here y were under the ministry—not of Methodist or a Presbyterian or Bap- —but a Protestant. Hence a new erest is germinating in ecumenical ristianity. I find that students are ssing denominational lines with ristian unconcern. They will be in atever church or program minis- s to their need. Statistics show that he University Presbyterian Church, an average Sunday, we will have r 15 denominations represented in congregation. In a marriage course ght at the church last semester h an enrolment of 250, there were religious groups represented in- ding Catholic, Jews, Hindus and heists."

● *Some Significant Conclusions*

Looking back upon thirteen years student work on two university mpuses (Blackburn College, Carlin- e, Illinois, and now at Purdue Uni- sity), I am ready to make these eralizations:

. Far too many homes and churches do not prepare the students with the mature kind of religious thinking and experience that can be integrated with the sound conclusions of anthropology, biology, history, etc. (When universities are accused of destroying religion in young people, I say the fault is with the home and church and the kind of religion sent with them to the university.)

2. Religion and religious experience must be taught as a process; it is not accepting blindly a static creed. And it means beginning the adventure of Christian living where you now are. Let me illustrate by this story. One Sunday morning several years ago, Dr. Frank Slutz, who led the Religious Emphasis Week program at Blackburn College, put his hand on my shoulder and said: "Rasmusson, did you ever stop to think when it was that Jesus gave his disciples their Ph.D. examination in religion?" And without waiting for any answer I might have given, he continued: "It was not at Capernaum in the beginning of their discipleship, but at Caesarea Philippi, when his ministry was nearing its end. Then it was that he asked them, 'Who do ye say that I am?' " Jesus ended his ministry among his disciples with a question that had to do with the intellectual formulations of their faith: "Who do ye say that I am?" But he didn't begin with this question. He was far too wise for that. He knew that you couldn't force belief. When belief is forced, it becomes thin and artificial. Knowing this, Jesus never tried to force belief. He knew that belief had to come out of moral living and action in life. And so he began his ministry with an appeal to moral adventure: "Follow me."

● *What Being a Christian Means*

I have seen the faces of students lighten with joy when they were told that being a Christian meant responding to whatever meanings in Christ had become significant for them. Students sense the reality and pungency of such an approach. It makes salvation a process of intellectual and spiritual growth and the tenets are moral and reasonable.

3. The old clichés are worn out. Religion must be phrased in contemporary language. When a student first read the American Translation of the Bible, he said: "Now I enjoy for the first time reading the Bible." This use of contemporary terminology is in keeping with intellectual integrity. Students want our yea to be yea and our nay, nay. But it often isn't that way.

4. The church must be a fearless protagonist of the Kingdom of God on earth. (Edwin Markham: Bread, Beauty, Brotherhood.) Because the former G.I.'s on our campus feel disillusionment because the world they suffered for is so far from being here, because they have been let down on housing and some denied entrance to school, the active Christian must be about the task of creating more justice and human good for people.

● *Religion in Action*

The University Presbyterian Church has seen interest dividends from its Social Education and Action groups (meeting and supported also by Wesley Foundation), its Day-School nursery for G.I. children, its interracial church membership and program. On a recent Sunday a student reminded me enthusiastically that she had sat with a Negro on her right in church and a Hindu on her left); its free use of the building for party-groups (especially the Trailer community), its sewing project, and other down-to-earth activities. The church must actively serve, and seven days a week. There is a Reality here that finds the student. They feel agreement with John Galsworthy's creed: "God is the helping of man by man. That is the only faith which, being essentially practical, will steady, comfort and uplift us again."

The three deepest questions in the minds of students are these: (1) How can the orthodox God of the churches be fitted into the pattern of our worship and praise in a world so filled with tragedy, suffering, and hate? (2) Are Jesus and his gospel of love and brotherhood only a beautiful fancy or are they rooted in the nature of Reality? (3) What shall be my supreme Object of Loyalty to tie and bind my life and the facts I am learning together? Remember what the student said to Dr. Fosdick? "College gave me a lot of spokes but no hub."

● *What Then, Is Religion?*

If, then, by religion is meant responding to a non-intellectual, non-social, non-ethical Christ, university students are not religious. Neither will they respond to indoctrination by whatever authority.

If by religion is meant the sincere, honest commitment to the highest and best that reason, experience and insight have revealed, and its expression in life, with the challenge to continued discovery, there is a growing interest in religion. And religion—too often unintelligible because loaded down with meaningless verbiage—becomes full of meaning, spice and excitement when we identify the claim of the highest and its values, in a growing, discoverable sense, with God.

☆ WHO'S WHO IN THIS ISSUE ☆

REV. JOSEPH FORT NEWTON *founded the People's* Church at Dixon, Ill., and ministered there 1901-08, then for eight years was pastor of the Liberal Christian Church, Cedar Rapids, Ia. He went to London in 1916 and ministered at the famous City Temple for three years, then returned to America, where, since 1919, he has been minister of the Church of the Divine Paternity, New York, and of three churches in Philadelphia—Memorial Church of St. Paul, St. James, and Church of St. Luke and the Epiphany. He has published many books of sermons and on preaching and religion, and last year his autobiography, *River of Years,* was published.

Since 1928, DR. HALFORD E. LUCCOCK *has been* professor of homiletics at Yale University Divinity School. Preceding 1928, he was editorial secretary of the Methodist Board of Foreign Missions and later contributing editor of the *Christian Advocate.* Among his many books are *The Story of Methodism* (with Paul Hutchinson), *Preaching Values in New Translations of the New Testament, Jesus and the American Mind, The Acts of the Apostles in Present-Day Preaching,* and *American Mirror.* His sermon in this issue was preached at the Chicago Sunday Evening Club.

Professor of religion at Lawrence College, Appleton, Wis., from 1934 to 1946, DR. THOMAS S. KEPLER is at present professor of New Testament at the Graduate School of Theology, Oberlin College. He has compiled and edited a number of valuable anthologies of Christian thought, the latest, up to this year, being entitled *Credo: Fundamental Christian Beliefs.* A new book, *Fellowship of the Saints,* is being published this year. His baccalaureate sermon in this issue was delivered at Oberlin summer.

For seventeen years REV. SAMUEL HARKNESS ministered at the Winnetka (Ill.) Community Chu A few months ago, writes Mr. Harkness, he told editor of this magazine about a man who said that blizzards which fell upon England constituted a judgm of God upon the Labor government. "Why don't write an editorial about that?" he asked Dr. Morri and the editor countered, "Why don't you preach a mon?" The sermon in this issue, writes Mr. Harkn is the result.

Having graduated from Lutheran schools, R HERMAN F. REISSIG preached for a year in the Luthe ministry, then became minister of West End Congre tional Church, Bridgeport, Conn., and later of Ki Highway Church in Brooklyn, N. Y. During the past years he has been pastor of First Union Congregatio Church, Quincy, Ill.

REV. KING D. BEACH *was pastor of leading Me* odist churches in Detroit, Grand Rapids, Chicago Baltimore, and now leads the activities of First Metho Church, Jackson, Mich.

REV. H. RICHARD RASMUSSON *is minister of* University Presbyterian Church (all-student) at Purd University, and he also gives much time lecturing at university.

REV. E. JOSEPH ROSE *is minister of one of* leading churches of St. Paul, Minn.

REV. ROSCOE B. FISHER *is minister of St. Stephe* Lutheran Church, Lenoir, N. C.

TITLES AND TEXTS ☆ WHAT PULPIT READERS ARE PREACHING ABOUT

D. W. CHARLTON, Mt. Olivet Methodist, Manteo, N. C. "Prelude to Peace." Isa. 1:27; 2:3ff—"Justice will be the saving of Sion . . . Come let us go to the Eternal . . . that he may instruct us in his ways."

J. R. WOOTEN, Normal, Ill. "The Changeless Gospel for a Changing World." Rev. 14:6—"Having the everlasting gospel to preach."

M. W. MERRILL, First Methodist, Cotton Valley, La. "Chosen for What?" John 13:16a—"Ye have not chosen me, but I have chosen you that ye should go and bring forth fruit."

J. RUSSELL HALE, Our Savior Lutheran, Baltimore. "No Fear in Our Faith!" I John 4:18—"There is no fe in love, but perfect love casts out fear." (R. S. V.)

HAROLD A. SCHULZ, Immanuel Evangelical and R formed, Clarksville, Ia. I Pet. 1:3b—"By his gr mercy we have been born anew to a living hope throu the resurrection of Jesus Christ from the dead."

L. S. DANIELSON, Community, Auburn, O. "The Ste ardship of Life." II Kings 6:5d—"Alas, . . . for it w borrowed."

E. B. BREWSTER, First Methodist, Richwood, O. "Po tive Living." II Cor. 10:23—"All things are lawf but not all things build up."

DONALD K. MCGARRAH, Mt. Washington Presbyteri Pittsburgh, Pa. "Playing Fair With Christ." Ps. 116: —"What shall I render unto the Lord for all his ber fits toward me?"

W. ARTHUR FAUS, Emmanuel Methodist, Clearfield, P "Total Love," Luke 10:27—"You shall love the Lo your God with all your heart, and with all your so and with all your strength, and with all your mind; a your neighbor as yourself." (R. S. V.)

GARRETT H. EVANS, Edgewood Park Methodist, Whe ing, W. Va. "The Stewardship of Humor." Deut. 33: —"Happy art thou." Matt. 14:27—"Be of good chee

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THE EDITOR'S PAGE

The Event of the Month

THE World Council of Churches, for ten years "in process of formation," is now headed straight for full consummation at Amsterdam, Holland, gust 22-September 5, 1948. The event in which this sion took final shape was a conference held at Buck Hill Falls, Pennsylvania, attended by representatives from many communions and a dozen nations. The chances are now favorable that all main bodies of Christendom, excepting only the man Catholic, numbering over 100 altogether, will ite on a federal basis for the prosecution of certain ms of Christian work throughout the world and s bear witness to a common faith despite their sepate existence in autonomous churches. This great obtive was projected at Oxford and Edinburgh in 1937. achievement should, I believe, be hailed by all Chrisns as the major large scale event in modern church story. It is now expected that the Eastern Orthodox hurches will participate. There will be 450 delegates which number 85 seats are assigned to the Orthodox d 60 to the Lutherans who will constitute, respecvely, the two largest confessional bodies in the Coun-l. The churches of the United States will have a tal of 75 delegates, the Methodists leading with eight embers. Every member church in the Council may nd at least one delegate. Commissions are now being rmed in many countries for the preparation of the bject matter of the program at Amsterdam. Every astor will be wise not only to keep himself informed ut to keep his people informed as this great event pproaches.

In the Way to Amsterdam

The Book of the Month

UMAN DESTINY. *By Lecomte du Nouy. Harpers, $3.50.*

MY attention was called to this book by my pastor who preached a sermon on it. I commend it to all ministers, not alone for its homiletic alue, but also for the light it throws upon the major roblem which has caused widespread bewilderment mong people who are torn between the claims of their hristian faith and the claims of modern science. The uthor is a distinguished French scientist who now reides in this country. His theme is the evolution of life n this planet and, in particular, of man. His purpose is ot to prove the evolutionary principle now accepted y all scientists, but to show that the actual process of volution requires a directive Will or Purpose if it is o be understood at all. The opening chapters constiute a complete annihilation of the theory of "chance" s the explanation of the emergence of molecules from toms, living forms from molecules, and of man from is animal ancestry. Through all the vast complexities of the process, du Nouy sees a single strand of evolution steering its irreversible way toward the emergence of the human brain which is the physical condition of the emergence of the human spirit. With the arrival of man's brain the physical evolution has been completed. Thereafter, the course of evolution lies in the realm of human freedom, a realm unknown before the appearance of man. The implications of this whole process, both past and future, are profoundly religious, with a God who sees the end from the beginning and a man who is capable of cooperating with God in the fulfillment of human destiny. Science, in the hands of this author, no longer leads to materialism or mechanism, but to Christian faith.

A Thought for the Month

IN Christianity the initiative is always with God, never with man. All human action is just our response to the active prompting of the living God. It may be an obedient response or a perverse and willful response. This conception distinguishes Christianity from all other faiths. (1) Christians do not pray to God in order to change his mind, or to prevail upon him to give them something that he is withholding. Quite the contrary. In the fine paradox of Jesus we are taught, when we pray, to believe that we have already received the things we ask for! (2) All our human love is the expression of the prevenient love of God. We love because he first loves us. (3) The forgiveness of our sin is not primarily the result of our repentance, for it is the forgiving goodness of God that leads us to repentance. (4) God is always long beforehand with our soul. Before we seek him he is out in search of us, and when we think we are discovering some new truth we are in reality apprehending his self-revelation. There is a thesis abroad which goes under the name of Humanism. It attempts to induce men to forget their dependence upon God. The idea of God is the chief obstacle in the way of progress, say the humanists. God is a kind of cosmic nuisance. He clutters up the path. Let men quit thinking about God and depending upon him in the ethical and social enterprise, and go to work with only their own intelligence and skill; they will succeed more quickly in attaining their moral goal. This shallow doctrine overlooks one fact which alone annihilates it. Man did not come here by his own volition; he was *brought* here. God was here before man arrived! And it is inconceivable that the power which brought man into existence—which created him—can be ignored in the high enterprises through which man hopes to see the fulfillment of his destiny.

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Charles Clayton Morrison

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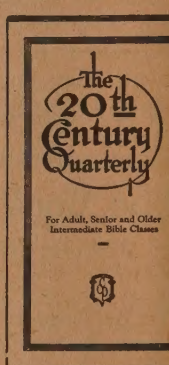

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